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Must Remain in
Transcription Room

M2007

Monday, March 15, 1971

N.Y.C.

Group II

MR. NYLAND: I'm afraid that the group is a little larger than usually come here on Monday. The better way perhaps would have been not to announce it that I would be here. The reason for coming is, I have listened-and this is now primarily ~~for~~ to those people who come on Monday evening. I've listened to the tapes and discussions so far and I thought it would be useful if I could come, to help answering some of your questions. The difficulty involved is, of course, that you don't ask me the questions that you ask others when I am not there. I do not know what that is — if it is a particular kind of a fear that you don't dare to ask certain questions of me, and perhaps when I am here, that you don't feel at ease as much in wanting to ask a question because of, as let's call it 'changed circumstances'. At the same time I don't want to deviate from the original plan of making this a question and answer meeting, because you have heard or have had a chance to hear more than enough so-called 'lectures', and anyone who's interested

in ~~like to hear~~ any such lect--lectures and would like to listen to them and borrow a tape, if they are actually interested, of course they can borrow such tapes. Also, I don't want to repeat too much what is already on tapes or has been discussed in the past. It becomes a little stale maybe, not that it is too repetitious as far as I am concerned because the question of Work when it is paramount in one's life and one wants to spend the time in communicating certain information, it should never be stale for me to talk about Work. But it depends a great deal on the interest that one has in wanting to listen to certain explanations and then, when the audience as it were, is a little larger, I cannot always be sure that the attitude you have towards wishing to listen to what I would say is correct. Let me define that first. The requirement, particularly for a question and answer period, is that you are interested in any question which may be asked, and you can only be interested in that when the totality of Work has a meaning for you, and that you are serious enough to wish to know actually what is Work. But, that is never enough. The interest ~~that~~ one should have in Work of Gurdjieff, that is, the ideas of Work on oneself, the question of Self-consciousness, the question of trying to see what is meant by Objectivity, and the different littlerules that are necesary in order to pay attention to such rules to become something different, or to have a better understanding - of course, that belongs then to a serious attitude on the part of the person

who asks a question, and ~~what~~ about that, and when it is a larger group-and I'm sure that many of you I have not seen at all and I have no contact with you, then only perhaps a certain feeling or ~~perhaps~~ even sensing of what you are and how you are during the meeting, it might help me a little bit to see what kind of a level should be established. But we will go ahead with the questions, but I would really ask those who came here and have been coming for the last months, whatever the time may be, on a Monday, that they try to ask the questions the ~~maybe~~ way they would ask it when the nucleus would be here, or would then answer their questions, and from there on that the level of the questions, as asked, may be there is a chance to elaborate a little bit more for the different reasons of giving perspective and a background and a perfectly good reason why I feel that a person who is serious and ~~who~~ is interested in his life ~~and~~ and perhaps is interested in a possible development of his life, that then we will have enough opportunity to talk about that in the sense, as I say, of giving perspective and maybe the proper motivation of why one ought to be - almost I would say as an obligation, be interested in the ideas of Gurdjieff.

So, it is now open for those who wish to ask questions.

Don't let me wait too long because I'm not here to wait.

When you come here on Monday, you have questions. The idea of a Monday evening is that you bring questions based on your

experience of making attempts to Work on yourself. There cannot be any difference between this Monday and last week's Monday and there has been a week now in which I am quite certain that there are a few people who have made attempts, andperhaps in making such an attempt they may have run up against certain obstacles and difficulties which they feel they ought to discuss or about which they would need some more clarity. So let's begin. Don't wait now.

Yah. Would you give me your name.

Connie Woods: Connie.

MR. NYLAND: Go ahead.

Connie Woods: ~~Mr. Nyland~~, Um, Mr. Nyland, a few weeks ago, uh, at the Monday night meeting the question came up about making a Work attempt if it ~~were~~ was more a thought about Work and not a deep wish and, um, recently I can feel that, ah, there's something becoming a little less alive in me, and [feel] that I'm slipping into a lowerstate and I know that--that this happens for quite a while - that if you have a good state that it will slip away from you, but I don't know now -- I'd like to hold onto a Work being more meaningful as long as I can and I don't know if I should go ahead and make a Work attempt, just like for money in the bank when it's just more of a thought or if I should just wait until a deeper wish could return again.

MR. NYLAND: Have you any idea about Work?

Connie Woods: I think I'm beginning to have a bit of a feel - not always.

MR. NYLAND: Can you explain it in very simple words? What is it when we use the word 'Work attempt'? What is it?

Connie Woods: What I want to do is develop an Awareness of me in this life right now at that moment and...

MR. NYLAND: Yah. Why?

Connie Woods: Because it could be something that would be solid and would last and would not always be just, um, affected by just outside conditions. That it would be...

MR. NYLAND: Why should it be interested in not being affected by outside conditions?

Connie Woods: Because I want it to be solid, I want it to be - I want it to be something inner.

MR. NYLAND: No, no. You have to define that more. What is it you want?

Connie Woods: I want something that--that could last even if -- even if my body died.

MR. NYLAND: Why? Why are you interested insomething that could last while the body would die?

Connie Woods: Because it's like if I don't even live. Unless I can develop an Awareness of my Life now, it's as though my life has just slipped away without my even having it.

MR. NYLAND: Don't you think there are lots of people who are interested in life without knowing anything about Objectivity? I can have an aim in ordinary life. It may be a low aim or a high aim. I may be serious with myself. I will consider that I

don't want to live on the surface. I want to live deeper, that is, I want to be more intensity in my life. I become interested in what I can do, if I have certain talents to develop them. If I have a desire to read, I study - philosophy, or if I'm an artist or a scientist - whatever it may be, ordinary affairs of ordinary life. Most people start out with that and having a very definite interest in ordinary life as it is. If I'm real - not in such a condition - that is, if I am in ordinary life and have no particular interest, the wish for awareness is not going to help you at all.

What do you do - in ordinary life, I mean?

Connie Woods: Oh, in ordinary life?

MR. NYLAND: Huh?

Connie Woods: In ordinary life?-

MR. NYLAND: Yah, in ordinary life.

Connie Woods: I take care of -- I stay home and take care of my house often, most of the time, and I take care of my baby.

MR. NYLAND: Good. Is that satisfactory?

Connie Woods: It wouldn't be satisfactory if I wasn't involved -- it wouldn't be enough all by itself, I don't think any more.

MR. NYLAND: Would it be much better if you forgot all about Work?

Connie Woods: I really don't think so anymore.

MR. NYLAND: You mean you're spoiled?

To what extent do you think that Work has affected you so that you've lost interest?

Connie Woods: Oh, I don't think that Work has made me lose interest.

MR. NYLAND: What then? Ordinary life has lost interest?

Connie Woods: No! It's just that ordinary life - I like it more now that I'm in Work, I mean - but -

MR. NYLAND: Yah, that's good. But what are you going to do with it?

Connie Woods: Well -

MR. NYLAND: A little while ago you said that you didn't have interest.

Connie Woods: Well, I mean, I feel myself slipping -- losing -- interest.

MR. NYLAND: Losing what?

What do you lose?

Connie Woods: There -- for -- I'm losing being able to really feel how--how important Work is. At one point recently it's been very important to me and now it's getting -- I can't quite relate it as well - but I don't want to slip into that.

MR. NYLAND: Good. That may be then the time that you actually want to Work. Let's say that up to now you had curiosity. That's why I ask can you tell me what it is when you say, "I make a Work attempt". Could you? Could you explain that?

Connie Woods: Well, most recently - I've tried different things at different times, and at the Monday night meeting it was suggested to me that I try to first - if I'm very scattered to collect my attention in an ordinary way - just

focus my attention on myself, stop scattering my attention and that— then from that calm period, I try and Work and, I-- I've been - uh, getting very simple because anything more complicated hasn't been working and when I try and Work, I'm trying to do something ~~with in~~ my own brain. I'm not trying to -- I don't really imagine something looking over my shoulder. That seems to confuse me. If I -

MR. NYLAND: I would--I would say it would confuse anybody. I think you're making it so complicated that it's utterly impossible even to know, if -- to know if you know what Work is. (Could someone drink water back there and not cough too much if you can help it.)

Let's say, how does one start with Work. ~~You~~ One says, you want to 'Work on yourself'. What is meant? You have a certain amount of knowledge about Work and you want to put that knowledge to practise, so that then the knowledge will change into an understanding of oneself. What I wish in the beginning is to find out where to start with what I have. I want to know first what I am in order to be able to more or less predicate on that knowledge what is possible for me. So you see ~~you~~ I first have to have an aim that I work towards, and that aim has to be very clear for me. When it is clear, it is also clear that at the present time in the state in which I find myself at certain times, is not very helpful for my aim, or that I say I must do this and that in order to reach an aim.

If I feel that I am what I am now ~~am~~ and perhaps slipping as you say, I lose my aim, because if I, keep on having an aim, I will not slip, but I will make attempts towards such an aim and if I honestly wish ~~such an~~ that aim to become actual, then I will be interested in trying to see how can I reach that aim. It is not clear what your aim is. Your aim can be in ordinary life. It can be connected with what you have to do in your life as it is even unconsciously. At the same time this particular aim will utilize the condition in which I am in order to produce something that is different from my ordinary life, and I try while I am engaged in ordinary life to remember that I have an aim also of a different kind. That, I think, is not clear to you at all. When I talk about perspective, I talk about a man who is serious in his life, ~~I talk about a man who~~ and realizes that his life is not everything that it is cracked up to be and ~~that~~ he would like to become something different. He has to ~~he~~ realize first that what he is at the present time is not at all satisfactory to him. Then he has to find out what can I do regarding that dissatisfaction in order to produce something that I call 'more satisfactory' or, I would say, in general, that it ~~would~~ give me more balance in myself even when I have to perform ordinary activities in this unconscious world and with myself ~~even~~ still being unconscious. What is really your aim as far as Work is concerned?

See, it has-- it must be based on the realization that I don't like myself; that is, I feel that I am slipping and I don't

like it; because there was a period, you say to yourself, that I was interested in Work and I say, when that happens in the beginning, it probably is based on satisfaction of curiosity, But actually have you tried to take these kind of ideas in a practical sense in an application in your daily life? If you have made such attemtps you must know that certain conditions in ordinary life are absolutely not conducive to producing any kind of a result, and particularly when you want to talk about Awareness, you have to know the difference between Awareness as a state or as a function of your brain and an ordinary thought process. You understand what I mean?

Connie Woods: I--I think I do. Yah.

MR. NYLAND: You see, you have a baby. You want the baby to grow up. You have a house. You want to make it comfortable and cozy. You want to have an ordinary aim for a family. You have relationships. You have responsibilities. You do them as well as you can. They may not be satisfactory for your so-called 'inner Life' although I think there are many chances in ordinary life as we have to live it to introduce something that is a little deeper than just the surface and then in itself, if I make that as an aim, also requires on my part a desire of accomplishment, or that I want to do it in a certain way in order to change the superfinial life and my unconscious behavior into something that could become more conscious or at least more satisfactory from that standpoint. You see what happens with a man when he lives. He is of course a three centered kind of a being

with the different centers every once in awhile pronounced - a little bit more or a little less, and ~~it's interesting that~~ we simply say such a man is a personality who happens to live on Earth and he has to perform certain functions. And he figures out what is the best for him in ordinary life, let's say to make a living, or to be married and have a family or to have different relationships, and have friends and ~~to~~ have interests and things of that kind, which, of course, cause my particular centers to function in one way or another. We simply call such a man 'One, Two and ~~or~~ Three' and it has no further meaning than ~~and~~ only saying that he is three-fold, and that there is a posssibility of -- pos--possibility for such a man in living his ordinary life on Earth that he tries to have a certain balance between those three ~~two~~ centers and then you might say can get along in the world and can make a living. There is, of course, also in man every once in awhile something that we call deeper or essential as qualities that he would like to think about, feel, sometimes wishes to express, Sometimes we call it simply that he becomes serious about his life, that he has really a certain intention, not always to be superficial and that there is an interest for ~~in~~ him seeing that what he is ~~that~~ he hopes that he can grow out of certain conditions in which he now finds himself and then goes up to a certain level which for him is ~~now~~ higher than where he is living at the present time, on Earth. Whichever way you want to explain that for yourself - religiously or philosophically - or having an idea that art is of use and that art can live long and that life

may be short, ~~All~~ or that you have scientific developments that are possible for you to pursue, or that there is something in a family and a household and a husband and children and things of that kind in ordinary life where you want to devote your attention and then want to see if in such devotion you can reach a little bit further than the surface of yourself. Whatever one calls 'to become serious about life' many times has to do with the consideration of what is already in me serious. Sometimes we say that a person has an inner and an outer life and that really his inner Life is more serious than ~~his~~ outer. Now it means simply this: that the outer world of myself living on the surface and many times reacting from the surface to the outside world can be changed, and it may not sometimes last very long, and it may be eliminated by the ~~feelings~~ opinions of other people. I can change my mind and my feeling quite often and I'm not particularly stable. I also can agree with the last speaker when it is convincing. I have not much of an opinion of my own and I borrow from someone else. But when I consider inner Life then there is something that I say, ~~I say this is something that~~ This is much more myself," and about that I don't want to argue too much because it is usually based on ~~some~~ a certain inner experience, and when the experience is deep enough, it might even leave an impression on me which is unforgettable, but at least when I talk about the serious aspects of my life, I don't allow too many people to have ~~too many~~ any criticisms about it, and I simply say that that what I consider serious for myself is much more of value than the ordinary affairs of ordinary life. All of

this has to do with an aim, because if I ~~consider~~ feel that my seriousness is worthwhile enough, I would like to spend more time in developing it. But if I don't think that that is important for me, I remain an ordinary personality One, Two and Three and in order to distinguish, we simply call such a person, a Person Number Four. But a Person Number Four is completely unconscious. All he has is certain ideas about potentialities, possibilities for him and having a wish that he would like to develop and every once in awhile he studies books and he goes to lectures, and he hears other people talk and then he says to himself, If I only knew how to do it, I would like to become a little bit more than what I am now in order to give for myself more stability within myself. It is in that particular region of oneself, which we call a Man Number Four, which is completely unconscious, that certain ideas occur that a person ought to be able to grow up and develop further and that that desire should not be stopped when a person dies with his physical body. But ~~But~~ there might be a possibility that if that physical body would die that something else would remain in existence and continue on that particular road of evolution.

You see, all of this has to do with an aim of your life and it has really nothing to do with the ordinary daily tasks. That, of course, is an -- an ordinary affair that one has responsibility for whatever ~~one has~~ you have taken on your shoulder and, of course, you will have to do it because you took the responsibility for ~~it~~ that. That is a condition which you have to follow without any doubt,

because you just cannot run away from ~~these~~ things. But when there is something else that also wishes to be developed and that I would like to make grow, I will try to find out how to make it grow. Now I can immediately eliminate all the ideas that are in my mind which tell me about it. Although they may be stimulating, they ~~do not~~ don't help me at all. For the time being they ~~open~~ only remain interest and satisfaction of curiosity, but when it only is that and there is a certain development in my brain, the brain continues to function in the same way as usual only the subject matter becomes a little bit more of interest and I call it: those are deeper thoughts or thoughts that weigh a little heavier than some of the other superficial ones, but as far as the changing of my life is concerned, they have very little value. How to change over from that particular state of seriousness into an attempt that I wish to Work on myself - that's quite a different thing, because for that I have to make an effort and the effort we simply call 'Work on oneself'. So I gather a great deal of information of different religions and philosophies and ideas, and I read Emerson and I do this and I do that and I become interested in certain books, and I say it would be nice if I could understand them and I am interested in esoteric knowledge and it is still a hidden book for me and a secret doctrine and I read Blavatsky, and I read Theosophy and I listen to Krishnamurti, and I read some of his books and every once in awhile there comes Ouspensky, and then I read that, and say maybe that's good, but where is my application?

At the same time I continue my ordinary life the way it is, if I can; ~~and~~ also my ordinary life starts to take on a different kind of coloration and part of my energy goes in the direction of a little deeper thought and a deeper feeling. But at the same time while I claim to be interested in the development of my inner life, I still remain interested and sometimes very, very much in that what is my outer life and particularly my outer appearance. When I don't know what I am within myself, I will take on externally many attitudes which might indicate that there is something very deep living in me and in reality it is skin deep. It is in general that way, and ~~when~~ many people want to pose as if they are really deep philosophers, have good thoughts and actually would like to create the impression that they are already somebody, and there is no substance. It is only hot air, or it is long hair, or it is what I call 'exterior decorator'. One wants to put oneself in such a state that it looks, when someone else observes me, that they get an impression of what I am, and that the surface is sufficient to indicate what I am in reality or essentially. ~~But~~ And of course we know that - it isn't true and it's all blatent nonsense to pay attention so much to such an appearance when there is no reality within. When one talks about Work on oneself, one talks about Work on one's inner life, the wish to develop <u>that</u> and not outer appearance, and not outer superficiality, and not reacting towards other people and not wishing to be known by others and admired,

And not at all interested in one's own self-love and vanity, Not at all interested in feeling sorry for oneself. Then I feel I'm slipping and there is in me a reality that I want to Work. I start to Work, and I want to find out what is meant by Work, and then when I know it, I'm going to apply it, and then I do. If it says in the Bible, "Do the will of the Father," or where the emphasis is placed on working in the vineyard of the Lord, there is definitely something said about ~~the~~ actuality of Work, and this actuality of Work can be expressed in three different ways. I can become interested physically in doing certain things which are important and for which I don't want to spend too much energy. Otherwise, I'm not honest about the expenditure of such energy and I ~~xixx~~ waste it, and any kind of a waste remains superficiality. When I allow in my feeling all kind of feelings to appear which temporarily excite me a little bit, but turn out to be not very valuable because they don't last and when many times the feelings are related to what I wish for myself and if I say, "This is my life, but I am a little selfish and I want to make sure that that what is my life receives what it ought to receive," and then when I say, "Perhaps I am an artist and I want to create and I want ~~get~~ self-respect," but how can I get self-respect unless someone else respects me, so I become interested in how other people consider my works of art and it becomes a self-expression for the sake of admiration. But it is much worse with the mind, because in my mind I do not

really
know how much sawdust there is and I have been used of course to cramming it full with all kinds of data which are absolutely useless and the only thing you can say in favor of it is that it exercised my mind and perhaps gave it a certain facility. But where is thought as real thought or something that is definitely my own as originality? Or where is a mind which functions completely as a mind ~~which functions~~ should function without the interference of anything else belonging to the rest of my body? Where is a mind without feeling and, to some extent, interfering with the mind and the processes of the mind? Where is ~~the~~ a mind which is free as an intellectual source for gathering data without associations? Where is my conditioning which takes place in my mind? Why is it that so many things happen to be habitual in which my mind ~~isn't~~ it even is excluded? Why is it that a person in general - and he may be One, Two or Three ~~is~~ - is so terribly lopsided? Why isn't he an all-around knowledgable kind of a person who knows about a variety of things - not superficially - ~~not~~ but simply as essential qualities having root language instead of using all kind of nonsensical words ~~having~~ which have no meaning and definitely cannot be based on the experience of a man. And that is really where the trouble starts, ~~and~~ when I consider that what I now have to work with - I have to work with an--terribly state--a terrible state of a man being in that condition of unconscious ness and I start to realize that the only thing that could save me

is to have thoughts or feelings which are as pure as I could make them and which are definitely not of the surface to be able to be washed away by the least little bit of rain, but that there is something essential in me that I could count on ~~it~~. All of this, you know, has to do ~~you know~~ with an aim for yourself, because when once that is understood that that kind of an aim is really worthwhile, then I want to work for it. But if I don't see that as an aim, ~~then~~ I ~~won't~~ will never Work. I will go from left to right and enjoy every damned thing under the sun as far as the Earth can offer it to me. I will satisfy all the different things that my body wishes, or the feelings that I want to exercise and my mind which is of interest in a variety of little things which really center many times around gossip and the ~~new search~~ usage of certain words ~~that~~ I don't want to use. I am completely in that sense mechanical. And if I only could realize that this mechanicality ~~really~~ prevents me from really seeing straight, and that ~~that is the~~ because of such attention to mechanicality and ordinary life in an unconscious state that because of that and the usage of energy for that purpose, that there is really nothing left for the real wish for growth or evolution or development to become a man or to understand the sense of ~~xxxxxxx~~ harmony or that what is necessary for an equilibrium and a balance and solidity within myself; of course, I will not Work and the least little bit of trying to Work at a time when it is a little bit more difficult because my curiosity has gone out of the window and nothing has replaced it - of course I'm slipping. When you wish to Work, start very simple. A person exists. He is walking up and down

on the Earth. He is doing this and that and the other. He ~~er~~ eats and sleeps and drinks. Every once in awhile he talks to people. Sometimes he has to fulfill certain obligations. He is just an ordinary man and in him is a thought and a feeling which tries to belong to a different kind of a world. A man as he lives on Earth has a certain level of his being which is represented by the activities of each one of the three centers. It does not mean he is complete, and it does not mean that the centers are in agreement with each other, and many times, ofcourse they disagree so completely, when the mind and the feeling are opposing each other, ~~and he~~ a man is thrown out of balance, and he doesn't know what to do. What will he follow? His feeling? And he says, "Yes, it is intuition and it ought to be good because I am good at intuition and he does it and he finds out that it doesn't work out. And his mind? Does it know? Or is it filled with associations which are based again on ~~that~~ what, ~~that~~ one-- one has received already earlier as a mental impression and because of that he will get conditioned, and his thought processes are not pure anymore and his ability to Work on himself is of course hampered because I cannot do the two things at the same time even if I try. What is the aim? I want to become Self-conscious, we say. It would mean that I would like to behave as a man should behave even on Earth. That is, assuming that the conditions on Earth are not very happy and are not conducive, and apparently, Mother Nature not being

interested in my development and making me stop at a certain point by having very good feelings and no indication of what I should do with them, my feelings being limited in many cases to what I would like for my own life, and although I may be every once in awhile sympathetic and I may care for a few people who happen to be sick or maybe poor, it does not mean that that is real altruism. It may be and maybe not. But many times the totality of my energy goes for my own well-being, and I am the closest to myself - closer than in any relationship with anyone else. And that even if I say "I want to sacrifice myself, ~~maybe~~ perhaps there is some reason ~~maybe~~ why, when I do it, I may feel quite heroic in doing it.

You see it is so difficult to eliminate all the different ideas of vanity and self-love and conceit out of my mind or at least to recognize them for what they are. But what is required - and now we come down to a task for yourself. You take care of the baby. Wherever the b--How old is the baby?

Connie Woods: About a year.

MR. NYLAND: Good. The baby sits in a chair, perhaps ~~against the wall~~ starts to walk. You are there with him - it's a boy?

Connie Woods: Yes.

MR. NYLAND: You have to take care of him and feed him. He doesn't eat as yet and when he tries ~~he loses food~~ to use the spoon it goes all over the place. You are there with him. You look at him. And then you look at yourself.

and then you try to see as if the two of you are being observed by something - as if something is up on the ceiling and looks at you. It is when you make a movement with the your hand and the spoon - you feed him, you become interested in you and yourself as an organism feeding a baby which you care for and you want to do it right for the sake of the baby because you love him and you want to use yourself as an instrument for that purpose. At the time when you take a little food on the ladle and then proceed to put it in his mouth and to help him, to hold him or to call his attention to the food and to ask him, "Eat, eat", - in what way you do it, you become, if you can, Aware of yourself. It means that the way you are at that moment with the baby interested in that ordinary kind of activity in daily life, it is then as if something is there which is observant of you. It is a very difficult concept and it is very difficult to put that, as it were, in practise, to make it an experience of yourself.

Okay, John?

(TURN CASSETTE)

You sit in front of the baby. You try to come to yourself. You use your arm and the spoon and you see it is moving because there is a command from you that it should go to -- as food for the baby. Try if something can be Aware of you doing that. In accepting yourself as a body, mechanically behaving, definitely with a wish to feed the baby but at the same time no particular interest in you than only

the movement of yourself as you do this ; no thought about yourself - how wonderful you are while you ~~are~~ do [redacted] it, and no particular thought of the consideration of how much love you have for him, just as an instrument which is functioning; And this ~~one~~ what tries to become Aware of you, is only interested in what we call the acceptance of yourself as you are at that moment. What is the real reason for that? I am interested in the fact of my life existing within myself. When I say there is a difference between Life ~~existing~~ and the manifestations of life, it only means that my life becomes known to me because of the manifestations of my body or certain parts of my body; And I start gradually to distinguish between my life as it is in the form of my body as it is. What I ~~knew~~ now want to observe is the movements of my body or my ordinary mechanical form of behavior; And I will accept that what is behaving simply as an expression of my life so that the reality of the observation has to do with the existence of my life and not primarily with the manifestations of my body. This is the first difficulty because I identify always these expressions as I behave with Life itself. Life exists in me now. It was not in me when I was not as yet born. I assume that it existed for the same reason I assume that it will exist also when my body dies. I say it is an assumption, but it is based on a statement that Life is eternal. I do not know to what extent you want to accept such statements so that you can believe in them. Maybe you don't want to believe in

them. But if you think about what is happening to yourself as you grow up now and simply your body is changing, all the time ~~you're~~ your life is there, because if it weren't, you would be dead. Then when you are dead, what dies? Life? How could it? Because Life is exactly the absence of death or death is the absence of Life. So they cannot negate each other. They are entirely different. And Life since we call it 'Life' is of course more important than what death is for us. So I am confronted with this knowledge that Life exists in me in my form as I am ~~as~~ in a personality. And if there is any reason why I want to consider Life, it is only for the purpose of understanding Life for whatever it is and the wish occurs to me that I would like to set it free, because I call my body bondage with which I am tied down to the Earth. And I happen to be on Earth so for that reason I live under the conditions as created by the Earth.

You understand now how much more there is in Work and how many thoughts can take place in you while you are feeding a baby or washing your hands or walk on the street or wait for the streetcar or get into your own car or talk even to someone or shake hands or telephone or whatever it is, that I every once in awhile in such a state - if I wish to Work - I will stop. I say, "Here I am. What is this me? My body behaving, talking, I hear it still because I have talked. Still the sound of my voice is there." But while it happens, can I become aware of that what is happening now

in order to eliminate thoughts, I have to eliminate them so that they ~~will not~~ won't interfere with my attempts at Work, but it does not mean I stop them because I can't. My unconscious state continues all the time because my life continues ~~all the time.~~ within me. I reduce that life force to a minimum, if I can. I say I relax my body. It requires less energy. I reduce my feelings so that they are at a low level. I reduce also the thought processes so that they are not going to interfere with my attempts. Then I free a certain quantity of energy, and this energy becomes a wish for me when I honestly want to ~~use~~ utilize my serious state for an understanding of my Being. This is an ultimate aim. I am as a human being on Earth filled with ideas, but I want such ideas to ~~be~~ become practical in order to affect my life as I now live it and for that I have to know what is this ~~from~~ form in which life happens to exist and what is the bondage as created by my body, my form, my personality. It's quite necessary to understand that the question is between Life and form; that the question of usage of words is between the word itself and the content; that the question of creation is always a form of some kind and something put into the form which makes it alive. It is different when I consider, ~~I say music~~ let's say music, and there is playing and tonalities, and they affect me, and they can affect my personality in three different ways dependent on the three centers. But all that I wish is a final result of my Being accepting the music for whatever it is and sometimes I say

without prejudice, without classifying it, just hearing it like ~~sometimes~~ when I listen to music of a bird. I'm not classifying it. I'm not saying that that bird is singing in A flat and he made a beautiful tremello. I say, "How beautiful!" ~~and~~ That's all I say. When I look at a baby I don't see the baby primarily as form. I see aliveness. When I pray to God, I pray to God as a living form and I say, "No - not "form" because I say, He is Infinity." For that reason he cannot have form and I get stuck in that kind of a thought because I cannot conceive of anything without ~~the~~ a form. Then I say, "What is spiritual? What is for me emotion? What is there that is a little bit freer from a form?" And if I then could develop that, ~~and~~ then perhaps I ~~then~~ could become a little closer to the idea of freedom from a form. So the aim is linked up with the development of something within oneself and I call it 'Emotional Life' which perhaps could continue after a physical form ~~could~~ will die so that not being bound by the physical form, I may have a form which ~~could~~ can contain Life in an emotional state. But what do I need for that? To be able to communicate if I want to communicate with others on a spiritual level or an emotional level, And I try and I cannot do it. I need on Earth this form but I hope that when I die and my form, as body, stays on Earth and returns to dust that then Life continues in a different kind of a realm of spirituality. And maybe that could be an aim for a man to see what can he do on Earth, now, to develop that kind of

a freedom already, now, and not to wait until he has to die. Because a man wants -- he can have a will. He can have a very strong desire. He could make it a will when it comes from the totality of himself. But he can only make a totality as an entity when the three different parts conform to each other, and when one is a little lopsided and the other is not developed and the only thing that exists is my physical body, what kind of entity could there be of a man? I can say he can be concentrated. Certainly, in ordinary life, ~~he~~ I can be. And I create by means of such concentration ~~that~~ which takes all of me and becomes one; ~~It~~ it doesn't last, because immediately when I have that state of the concentration, I start to talk about it and as soon as I start to talk about it, then my mind is predominant, and the entity as such is gone and there is no fusion. Try to understand these kind of a concepts because you must ~~have~~ have much more depth in a wish to Work and not just simply take what every once in awhile is indicated ~~in~~ as a little ~~sort~~ bit of a task unless you have an aim connected with it. I wish to Work on myself to grow up. I am small. Many things that exist in me are potential. I want the potentiality to become real because I want to develop something that can continue to exist after ~~my death~~ I die that is of a quality not of this Earth and sometimes one says of Heaven or whatever there is of a spiritual ~~world~~ level comparable to the level of the planets, ~~Or~~ a ~~the~~ consciousness ~~that~~ which is there to be compared with the Sun, shining, all around shining, no

shadows, to be that and not interfered by any kind of a planet. After all that's what do I--I want my mind to be free as a Conscious Entity. But how do I start? Because I I think about it, and this is of course Man Number Four, and he is concerned about his life, and he wants to do what is offered as a pres--prescription. And he says, "I have to Work. How do I start Working now? First my wish - because that's based very definitely on the condition in which I find myself and I'm not interested in that condition than only that it can lead to another kind of a condition which is more conducive and better for me and more in balance." And it is of course in this kind of world I cannot forget my ordinary life because that is where I live and I cannot go to Heaven until it is ready for me - until I am ready - until that what I have to do on Earth in this lifetime is fulfilled." Don't make mistakes of simply saying that I lose interest. It's still ordinary life in which you lose interest. And substitute it with something that has a little bit more of a deeper value and continue with that. I say, there is your baby - that is an interest. It can engage you because you're responsible for it. You have to lead it into life. You have to create conditions for the baby to grow - to become conscious, if you wish or can, to be conscientious, if you wish, if it is possible - for yourself to be what you should be as a mother. Have you exhausted all such possibilities? What will you do with your life?

Connie Woods: Mr. Nyland, please, could I say something.

I--I -- I don't think that all the things that you've said are completely -- I -- what I want to do in this life ~~has~~ is become nearer to the only thing -- I don't know -- that I could call a Holy Spirit. I want to live my life in accordance with how it should be done.

MR. NYLAND: It is right. But that is why...

Connie Woods: But I can't fit Work into this.

MR. NYLAND: Then don't fit Work ~~in~~ it. Leave it alone ~~until~~ unless--until that could become clear. Why do you think you have to stare yourself blind on Work? Live your life. It will become clear what is needed for a development of your life. No one can object to you wishing to live a spiritual existence and to have more of the spirit or emotions or whatever you call that to enter into your manifestations. Start very simple by saying cer--certain things and meaning them and put meaning into it and change your voice and the tonation and deepen it if you can. Make definite movements of a certain kind that you say, ~~Say~~ "I wish to do this and I make this movement." By standing still and recollecting what you are and allowing yourself to be able to come -- to become as it were, present to yourself. Forget the terminology of Work. Don't start-- stare yourself blind on a few words as prescribed so-called as ABC. It will come in that way when you need it. What you need at the present time is an emotional boost. That what can help you is a force which could be with you at any time during your ordinary existence and give color to it. Do the different things you want to do, and do them well, and don't go out

of ~~your~~ the way when it is a little difficult; try to overcome ~~that~~. Particularly when you feel that you are slipping you say to yourself - I, slipping. Why should I? Why don't I now realize that I have an aim to fulfill and then do what you can do at that time - How will I say - meaningfully, with yourself to be there, to do it as well as you can when you speak over the phone to someone and you vary your voice - maybe you say, "Hello, hello", whatever you wish to say. Make your voice flexible. Bend over your baby and do it differently different times. You will realize yourself doing it and gradually the concepts of Work will become clear. Don't worry too much about Impartiality and Simultaneity. They will come. But you first have to know - here I am and this is me functioning and then perhaps you will wish to Work and know how to Work.

You understand what I mean?

Connie Woods: Yes.

MR. NYLAND: Think about it. We'll talk more about it. Don't get lost in theory. It's quite idiotic. It doesn't belong to this life really. It is a sop for the mind to put you to sleep. For that reason it belongs very, very much to the Earth. The mind is as yet incapable of understanding the function of a Soul. That comes only later. It comes only when there is an emotional development which includes not ~~not~~ only the life of yourself and those who are near to you, but also many people who are in no particular relation to you. Mankind as a whole ~~is~~ it's a little too big, but at least

there are a lot of people that one can care for more or less - some at a distance, some where you are concerned, some where you should be concerned and you're not because you want to remain superficial. But what is most important is that you include your inner Life and the motivations of your inner Life and the realization of your inner Life - why it even exists and how it happened to be as a form of life and leading because of this consideration to higher levels of being where life also exists and gradually in an emotional state include devotion. You must know that finally the whole question of how to live has to be the practical application of any kind of a thought or a feeling, but unless there is that obligation, then it is just a little nonsense that stays in your mind as a little dogma that you can formulate, or you can say the Rosary one after the other without counting them even. It has to be changed entirely into an understanding of oneself and a basis of what is alive within - not just the outside world.

What other questions are there? What are the -- what is it you don't understand? What is it that bothers you when you want to Work? Or whatever made you say that you think you know ~~what~~ it is Work? That was said the other day - such nonsense! Who knows who is ~~on~~ in the right road? You don't. Gradually you find out the truth for yourself. You don't have to argue about being on the right road with someone else who's then on the wrong road. When one

is on the right road, you don't have to say it. You know it, and the fact that you say it, means you're not sure. And aside from that, you don't know. It is not that easy to become conscious. If you can, you're very fortunate. If you can understand certain ideas of Work, I think you're lucky. ~~And~~ If gradually certain things dawn on you, so that six months or a year go by and then living with Work and trying at different times and understanding a little bit more that gradually you start to realize how little you knew and perhaps how much you were off the road. But all of that is inherent in learning. You're learning a language for which there is no grammar - just a few ideas as an indication, and then the rest is all up to you in the application. Don't think that you get anywhere by answering questions in accordance with a theoretical knowledge of how one thing is linked together with another ~~and the rate of vibration corresponds with each other or the thing is linked together with another~~ and the rate of vibration corresponds with each other on the different levels of hydrogen and ~~xxyxxx~~ all the junk that goes with it. It's all nonsense when you want to Work. You can be stimulated by a little bit of an idea that comes to you every once in awhile as clarity, but immediately there is the responsibility ~~that~~ you have for yourself - where is my Work and in application of daily life. Because that's where you start. When you get up in the morning and you meet people perhaps, or before, or you eat or you sit down ~~for~~ to breakfast, or you hurry or you walk fast in order to get on time to the office and you say, "Hello," in

the morning, "How are you today?" How are you yourself? Don't ask someone else? How do you get into the office? Do you remember it? Get off the elevator - do you remember anything? Or was it just an unconscious little puppet who happened to walk through the corridor and opened the door. All of a sudden you find yourself at your desk. How did you get there? Where is your so-called 'wish for Work'? - Not at a meeting and not just listening to a few people talk about it and not even in reading ALL AND EVERYTHING, ~~not~~ even if that contains everything you really would need. And not in arguing. And not in believing things that are a little nonsensical, ~~that~~ but seem to be ~~xxrxghx~~ all right because they have a lot of words in them ~~that~~ you don't know. It is so simple. I sit in a chair. Where is this "I". Can I at ~~this~~ the moment, now make it - now? - Not tomorrow, not after a little while, ~~hot~~ when I sit somewhere else. Now. If this moment is conducive, why don't I Work now? I see someone coming to me. I'm engaged in that man already because I have to shake hands. What will I say? "How do you do? How is business? How is this and that?" What? Will I hear my voice? Do I know how I stand, what kind of a posture I will assume, what ~~will~~ should I say, how will I say it? Is it right, wrong, can I hear it? Will I be Aware of myself, this body standing in front, unconsciously and remaining unconscious? Don't make a mistake about that. You remain constantly unconscious with your personality. It's only a little bit of something that becomes conscious if you wish to create it, and that has to be because of a sincere

wish for creating it. That is an attempt. That is the effort. And that is the difficulty. Because you create a little bit of a something out of this world in this world, and in you, and in you ~~that~~ who is constantly unconscious, and even in your mind where there are little departments busy with formulations and pondering and all the rest with the thalamus included, and all kinds of currents that take place, and all associations, and all ~~the~~ little electrons that are going off at the same time because of your sense organs, and there ~~there~~ is a little bit of a place that perhaps can be used - as a virgin field I call it often, in order to become the throne for your possible Objectivity. And it is surrounded by a lot of enemies who don't want you to become conscious at all, and will not allow this little bit of attempt on the part of the little "I" to remain there. They kill it. Immediately your 'consciousness' so-called, this present mental functioning, it kills it. It will not allow this little "I" to live. That's why it's so difficult and that's why you have to talk sense and not nonsense. What is it when I say, "You sit," and is there an "I"? I wish it - with all my heart. Can it be? And then for a moment it is there. I realize it. I exist. This me, this body exists, and after I think, and I'm not Working anymore. Try to be honest in your Work. Only honesty will get you somewhere, not your interpretations, and not ~~your~~ the hope and not the little sense that you

think. As soon as you think, you're away from Awareness, because it becomes predominent. You keep on thinking, but at the same time you wish something to be Aware of you even, you say, thinking. But it's too difficult. How can you be impartial towards your own thought? How can you be impartial in a condi--a nonconditioned way, not rationalization, when you have a thought which is constantly associative? You cannot do it and don't try it. It's OK to try, ~~it~~ but you won't be successful. Your body - that's about the only place where something can be attached, as it were, as an Awareness towards your body, to become Aware of the existence, of the movements' existence - let's say posture, gesture, whatever it may be, tone of your voice, your face as it expresses certain things, accepting it for whatever that expression may be as something that is there as an expression - not describing it, not pigeonholing it, not saying it looks angry or it is this or it has joy on the face and so forth. It's just a face - no more, - like your thumb. You don't have to love it. It happens to be just a little piece ~~xxxxxxxxxxx~~ that belongs to your body and one uses it sometimes to become Aware. I'm-- By that I mean - you use it in order to create an Objective Faculty. Never leave that out. All your discussions always must be centered around this little 'I' as Objectivity, as the one Saviour for your unconscious existence, if you wish to be free from such unconscious bonds.

Don't forget the application - time after time. Talk about Work -

time after time. Don't think you know. Time after time you make a mistake. You will know. Then you won't talk. It's interesting. Then after quite some time, perhaps you will allow yourself to talk a little bit.

What is Work - for oneself? - gathering of knowledge - facts about oneself, but facts which are useful. They become useful when they are <u>always</u> the same, like Truth always is Truth - not subject to interpretation. It can become a truthful expression, but the Truth in itself stands by itself, sometimes need not be expressed. What is a mind when it functions consciously? It is that what is functioning without being dependent on any other part of my body. That thoughts of that kind are absolute and are not ~~to be~~ questioned and not to be argued about and not to be interfered with with my feeling. What is emotion? The state of being of a man in which he realizes what is within himself essential and what is Essential Essence as the source of his life which we call Magnetic Center and ~~which~~ at the same time is aware of the Existence of higher forms of life - a hierarchy if you like, organization of a certain kind, expressed in terminology of a Universe and a totality of all life existing omnipresent and being omnipotent and omniscient and which we call sometimes God, Sometimes, dependent on the relationship, Holy Father, Sometimes, again in different attributes, His Endlessness, All-Seeing Father Benevolent. One has these realizations

of course for ones emotions when they include the totality of all life which never can be forgotten. And the third - your physical body - to be able to do active work with the least amount of expenditure of energy ~~with~~ and no waste, no useless waste, no waste that you know about, no extra tensions when they are not needed, No more than just what is needed to be done in the way it ought to be done belonging to that ~~which~~ what has to be done. A man who can Be in that sense as a Man Doing, then in that sense having emotional states and living emotionally, and a Man who in that state can mentally be intellectual. A ~~man~~ Man who is able to do at any one time that ~~which~~ what is needed to be done for the benefit of himself as well as the surrounding in such a way that that what is being spent is creating an atmosphere for those around him in such a way that they become enlightened and helped and that they then will also have the opportunity to be able to Work - we say "on themselves" and gradually ~~begin~~ start to understand what is meant by understanding, a man who has not only a Consciousness but a Conscience which will tell him ~~not only~~ what to do and what not to do, ~~but what to do~~ and how to do that what is becoming for a man, a man who has an aim in his life in which his emotions are satisfied and are brought into balance in the first place between the relationship between what he is innerly and that what is his outside world or what ultimately could be considered the question of the realization of Infinity existing everywhere and always, and at the same time a man who is within himself in balance because there is a Consciousness which gives him light and a physical body

which as expressed as a result of his will, is able to balance his mind and the two together finding themselves ~~together as a~~ unity in his emotional center. For that of course a man has to grow up and grow ~~up~~ out. He has to develop what is potential. He has to know that his Kesdjanian body must exist, because otherwise it is of very little help. The SOL-LA-SI of the Kesdjan is the relationship towards God. The DO-RE-MI is Man Number Four. That what he must have for his Soul which gradually can becomes clear if when he has a Kesdjanian body which has to give emotional energy for the fulfillment of his Soul if his Soul is also organically expressed as an octave table that then what is the death of his Kesdjanian body will at such a moment of dying give his--the inheritance of an emotional kind totally to that what is required for the Soul body to overbridge in the octave the FA stage. That we call in this Work the ability to labor consciously and to suffer intentionally. Such concepts must be more and more clear to you and you have to read in order to bring them closer to you, but you will not understand them unless you Work - I say, "in the right way," because there's no use ~~in~~ going on detours. You will have to come back and you lose a hell of a lot of energy and perhaps even interest. If you're on the wrong road, try to find out where is the right one. If you have difficulty maybe it is just of this Earth. Settle them first if you can. Don't think ~~that~~ you have to become aware when you are still so completely concerned with your own existence and my times I say involving self-love and the

wish to feel sorry for yourself. Stand up as well as you can as a man can be on Earth. But then the picture of him is like a man who stretches his arm out towards Heaven wishing to grow go up towards that ~~towards~~ into final fusion with that what exists all and everywhere and, for the Earth, in everything. That is the aim of this kind of Work. We talked only about one little ~~question~~ question, but you know what I have said answers so many questions of yours and you must think a little bit more and you must come to a Monday meeting with a very definite wish to be there first, as it were, you wanting to find out and to listen and then go home with whatever you can take and then Work with it and ~~then~~ don't fantasy and don't imagine. It is wrong. You learn to live ~~Work~~ first and then the ideas will come every once in awhile and you will think - was this what I did really impartial? It will be a long time before it becomes ~~really~~ simultaneous, but it is also one of those aims ~~that~~ you Work towards and ~~speak to~~ keeps you, as it were, ~~it~~ keeps you going. I compared it to a miner's lamp hanging in front of your forehead gradually making the formless ~~our fact~~ more a part ~~friend~~, ~~our~~ a conscious ~~friend~~ part, but constantly ahead of you, never reached — all the time there - elusive but still worth while to follow because it is light on your path. The idea of growth you must understand. You must try to see what is potential, what could I become, what is right for me, how should I Work and then maybe read a little in ALL AND EVERYTHING. Don't use other books. Please don't. All the little interpretations, the so-called ~~pupils~~ 'pupils', won't help you. All that will help you is that what is written by Gurdjieff ~~for~~ with a definite purpose. Try to

That is his gift.
understand that. The others of course every once in awhile
are quite all right but not enough. Work. It is described in
ALL AND EVERYTHING. You have to dig it out, and then when you
have, you have to make it your own by applying it in your daily lives
and for that I would say you can pray at the end of the day,
"Make me more clear tomorrow to be able to understand my real Self."

I'll come back again sometime. I hope you can -- I hope you can Work honestly and not forget.

Goodnight.

END OF TAPE

Transcribe: Dotty Joos
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